

MAR 11 1929

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!"—Paul.

No. 2512. Vol. XLIX.

[Registered as

Saturday, March 2, 1929.

a Newspaper,

Price FOURPENCE

IS SPIRITUALISM A RELIGION ?

If so, what form will it take ?

All interested in this serious question should read the **Service of Blessing by Baptism**

by **R. A. BUSH**

Cloth 1/-; Paper 6d. (Postage 3d. extra).

Holy Communion with Jesus Christ with full explanatory preface. Cloth 1/-; Paper 6d.; postage 3d.

The Place of Jesus Christ in Spiritualism

(7th thousand.) 4d. Post free 4½d.

The Larger Spiritualism

(4th thousand.) 4d. Post free 4½d.

The following other works by the same author should also be studied :—

HOME CIRCLES and the Cultivation of the psychic faculties. (7th thousand.) Post free 3½d.

SPIRITUALISM. A complete reply to an attack by an unenlightened Vicar. Splendid for propaganda. Post free 2½d.

WHENCE HAVE I COME ? A very interesting treatise on the origin of individual being. 2/8 (postage 4d.)

All Societies should stock these seven books for sale.

Obtainable from **TWO WORLDS PUBLISHING Co.,** 18, Corporation Street, Manchester; or from the **AUTHOR** at 8, Mostyn Road, Merton Park, London, S.W.19.

"Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

AMONGST the contents of the present issue are :—

- ANIMAL SURVIVAL.**
- MY VISIT TO "MARGERY".**
- "PSYCHIC PHENOMENA IN CHINA".**

Major C. C. COLLEY Royal Artillery (Retrd.)

(Son of the late Venble. Archdeacon Colley)

Chestnut Bank, Kingston-on-Thames

Late Chief Experimental Officer, M.I.D.; late Superintendent of Armament, Air Board; late a/Inspector of Guns, etc., Royal Arsenal, etc., etc., Lecturer for the University College London Suburban Literary Society, will lecture to any society or assembly of serious-minded people on any of the following subjects:

- "TELEPATHY, and how it helped the Empire during the war"
- "Indian Experiences (Psychic) under test conditions"
- "Weird Happenings and their Scientific Explanation"
- "What Spiritualism has taught me as a man of the world"

Extracts from Press Notices :—
"... the Hall was crowded; from a previous lecture they knew the treat that was in store." "His style of speech is attractive... his sincerity beyond question." "He gripped the attention of the audience for over an hour," etc., etc

PRINTS OF THE FAMOUS PICTURE

"THE ETERNAL MARCH"

BY

WILLIAM LONGSTAFF

(on exhibition in the Psychic Museum)

ARE NOW ON SALE. PRICE 10/6. POSTAGE 6D. EXTRA.

PSYCHIC BOOKSHOP, LIBRARY & MUSEUM,
ABBEY HOUSE, 2, VICTORIA STREET, S.W.1.

LONDON PSYCHIC EDUCATIONAL CENTRE
 17 ASHMERE GROVE, BRIXTON, S.W.2
 Sundays, 11.15 prompt. Speakers, Discussion Class. L.P.E.C. Members
 and Grade Five Lyceumists free.
 Non-members—purchase the printed Lesson, 1/-.
 Tuesdays, 8. Psychic Development Class. Appointment only.
 Fridays, 8. Clairvoyance.
 Investigators can arrange sittings with any qualified medium.
 Correspondence Course—arranged.
 Particulars on application to H. BODDINGTON, Director.
 37 or 45 Bus (penny) from Clapham Common Tube Station.



Advice on any subject or difficulty 2/6
 Nativities carefully calculated from
 birthtime with full year's direction 5/-
MOON TABLE Instructor: the help
 in time of need 2/6
 Test Horoscopes with two years'
 guide to future events 1/-
 and stamp
THOS. GOULD, "The Nook," Heath-
 field Road, **CARDIFF.**

DESTINY.

Obtain wonderful astrological study of your life by an
 expert. Post 1/- P.O., birth date, stamped addressed
 envelope. No interviews. Send now. You will be delighted.
 Testimonials received from all parts of the world
Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.

SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.**—March 3rd, 11.15, open circle; 6.30, Mrs. Boddington. March 6th, 8, Mr. Arthur Clayton.
- Camberwell.—The Central Hall, High Street.**—March 3rd, 11, open circle; 6.30, Mr. Edward Keith. Wednesday, 7.30, public circle at 55, Station Road.
- Peckham.—Lausanne Road.**—March 3rd, 7, Mr. H. N. Bolton. Thursday, 8.15, Mrs. M. Maunder, D.N.U.
- Richmond Spiritualist Church, Ormond Road.**—March 3rd, 7.30, service. March 6th, 7.30, service
- Oroydon.—The New Gallery, Katharine Street.**—March 3rd, 3, Lyceum; 6.30, Lyceum Anniversary.
- Fulham.—12, Lettice Street (Nr. Parsons Green Station).**—March 3rd, 11.30, circle; 3, Lyceum; 7.30, Mr. E. Hunt. Thursday, 8, Mrs. E. Neville.

INDIAN ASTROLOGER

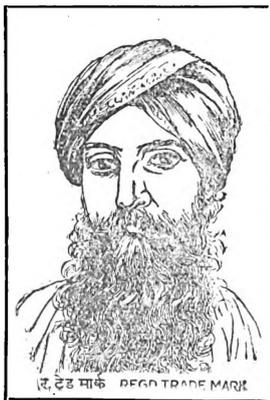
Reveals Precious Secrets

*Sends FREE Test Horoscopes from
 His Oriental Studio in Bombay*

Hundreds who have tested the skill of "Pundit Tabore," famous Indian psychic, are proclaiming him the modern wizard of Astrology. Dr. K. Katrak declares that "Scepticism melts as mist before the Sun when 'Tabore' reveals in detail the guarded secrets of one's life." Mr. Alpine Chesney, Br. Guiana, felt that his life was read by 'Tabore' like an open book in front of him. Mrs. Annie Wakefield, Kinas Lynn, England, believes that 'Tabore' knows people more than they know themselves. Mr. Thos. Christopher, New York, declares that 'Tabore' is a conqueror to him. Mr. Philip Brown, Cuba, believes that many could guard themselves against harm if they had 'Tabore's' guidance.

Unlike many of the present-day Astrologers, "Tabore" believes that the ancient science was created for useful purposes, and he employs his Special Method to help his followers to avoid mistakes and achieve their worthy ambitions. His Complete Horoscopes which are all Direct and Unambiguous bring one face to face with facts and point the way to a more desirable future and a brighter existence. Believing in fair dealings, he refunds money in all cases of dissatisfaction. Business, investments, matrimony love affairs, travel, changes and coming opportunities are among the subjects treated by him.

Those wishing to consult "Tabore" upon their lives' problems can obtain FREE a Partial Horoscope by sending him their full names (Mr., Mrs., or Miss), address, date month year and place of birth, ALL PLAINLY PRINTED by themselves in block letters. "Tabore" wants no remittance for his personal astrological mathematical, etc.) work, but please send him 1 Sh., stamps of your country, to defray actual costs (to this notice, postage, stationery, clerical charge, etc.) Address your letters to "PUNDIT TABOR" (Dept. 501a), Upper Forjett St., Bombay VII, India. Postage to India is 1d.



पुंडित तबोर REGD TRADE MARK

That Book you want!
FOYLES CAN SUPPLY IT.

Foyles have a Special Department entirely devoted to Works on Spiritualism and other Occult Subjects. They have twenty other departments for books on every other conceivable subject, each of which issues its own catalogue. Send for Catalogue of Dept. 10 (free) outlining requirements and interests. Books sent on approval.

A Special Offer:

PSYCHIC MESSAGES FROM OSCAR WILDE.

Edited by HESTER TRAVERS SMITH. With a Preface by Sir WILLIAM F. BARRETT, F.R.S.

This volume contains a series of communications which were produced by means of automatic writing and the Ouija Board in the summer of 1923. These were analysed and reviewed by Hester Travers Smith, one of the mediums who received the messages. [Illustrated.]

Published at 7s. 6d. Offered at 2s. Postage 6d.

Quote Offer 228.

FOYLES FOR BOOKS
CHARING CROSS ROAD, LONDON, W.C.2

Jacques Heugel

Essays on Life and Death

Authorized Translation by Fred Rothwell, B.A.

7/6

Translator of "The Great Initiates," etc.

These essays deal with music, occultism, astrology and kindred subjects.

PATERNOSTER RIDER & CO. LONDON E.C.4

**Have you ordered your copy of the
 March issue of**

"The Occult Review"?

Price 1/- of all Booksellers & Newsagents



Some Helpful Books on
SPIRITUALISM

MY LETTERS FROM HEAVEN. By Winifred Graham.

This book consists of automatic writings received by Miss Winifred Graham, the well-known authoress, from her late father. 4/6 net.

MORE LETTERS FROM HEAVEN.
 By Winifred Graham.

Miss Graham's new volume—which has been inspired from "Beyond the Veil"—contains messages of hope and cheer, and will undoubtedly prove helpful to those who have not yet realised the nearness of the other side. 4/6 net.

STELLA C. By Harry Price, F.R.N.S.

This is an account of some original experiments in Psychic Research. The experiments with Miss Stella C. form a chapter which will have a far-reaching effect upon the future of the science. 3/6 net.

HEALING THROUGH SPIRIT AGENCY.

By "The Great Persian Physician Abduhl Latif ('The Man from Baghdad')," and information concerning the Life hereafter, of the deepest interest to all enquirers and students of Psychic Phenomena, written and compiled by R. H. Saunders (Collaborator in "The Return of George R. Sims"). 3/6 net.

HOW SPIRITS COMMUNICATE.

By Rev. G. Vale Owen.
 An authoritative work of deep interest which will be welcomed by the Rev. Vale Owen's numerous admirers. 1/6 net.

Obtainable at all Booksellers and Libraries
HUTCHINSON
 & Co. (Publishers), Ltd., Paternoster Row, E.C.4



Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

No. 2512. VOL. XLIX.

[Registered as

SATURDAY, MARCH 2, 1929.

a Newspaper.]

PRICE FOURPENCE

CONTENTS.

| | |
|---|-----|
| Notes by the Way | 97 |
| Decease of Lady Lodge | 97 |
| "Psychic Phenomena in China" | 98 |
| Animal Survival | 99 |
| Spiritual Insight | 100 |
| A Proposed New Spiritualist Centre | 100 |
| Letters to the Editor | 101 |
| "Modern Witchcraft" and Other Matters | 102 |
| Sidelights | 103 |
| My Visit to "Margery" | 104 |
| The Personal Side | 105 |
| Mr. Graham Moffat at Queen's Gate Hall | 105 |
| Rays and Reflections | 105 |
| My First Telepathic Experience | 106 |
| Mental Telepathy | 106 |
| Notes on New Books | 106 |

THE CONDITIONS OF THE NEXT WORLD.

Many times has the wish been expressed that spirit-communicators would give more definite accounts of their condition of life. Some of us, however, are inclined to think it remarkable that the accounts given—especially by the more capable communicators—are as clear as they are. We remember that they have not only to contend with the difficulties of a process of communication which is still in its infancy, but have also to express the conditions of one state of life in the terms of another. It is not that there is any radical difference between the physical and the superphysical, but that our spiritual consciousness here is obstructed or modified by a material body. Even when that body is laid aside the undeveloped soul still retains a great deal of the physical condition in its way of looking at things. Spirits in a more unfolded state describe their own conditions in a markedly different way, and it is this that mainly explains those contradictory accounts which so perplex the inexperienced investigator. If we imagine intelligent beings, in another world than this, receiving reports of our own world, we can easily see how bewildered they might be on comparing the description given by a poet with that of a farm labourer or a tavern loafer, although all three are living in the same world. Many people seem to be hide-bound by their physical senses, and these demand that the accounts of a spirit-world shall answer strictly to their own experiences in this. But they will eventually be carried beyond this limited outlook by the advance of Science, if not by the growth of their own spiritual consciousness.

NOTES BY THE WAY.

"ADMIRALS ALL."

If in this great movement of ours we may say, in the words of the hymn, "We are out on the ocean sailing", we can gather comfort from the knowledge that men of the sea are with us in the adventure. Looking back into the past, we recall Admiral Osborne Moore, Admiral Richards, Admiral Sir James Bruce, Admiral Fleet amongst others of high naval rank. And to-day we note the names of Admirals Henderson, Armstrong, and Drury-Lowe, and this is not to mention all of that particular rank, nor of those below it, who perhaps by reason of a life on the deep have come into closer touch than the landsman with the "mystery of things". The seas we have to navigate nowadays are in one sense uncharted, and we are so far on the voyage that it is not always possible to take soundings. On the other hand, we are past the region of shallows.

DOCTRINES AND DISPUTANTS.

It is the custom to lament the rancour which exists between rival religions, sects and schools. But it is well to remember that these contentions, however unedifying, are better than cold indifference. They show the presence of animation, even if it is of a low grade. But examining the charges and counter-charges hurled by one particular community against another it becomes very apparent that the faults criticised are simply examples of human weakness common to all. In *The Real H. P. Blavatsky*, recently issued, we see that the author condemns the uncritical way in which Spiritualists accept spirit communications "as if they were necessarily 'gospel truth'". But there are also critical Spiritualists who deplore this quite as much as critical Theosophists, who, by the way, are sometimes moved to express regret over the unthinking subservience with which some Theosophists accept their own authorities. It is a very human failing and will be outgrown in due time. And those who condemn should learn something from the fact that every charge they level against others provokes the ready *tu quoque*, as in the historic dispute between the pot and the kettle. We hear the doctrine that it is a man's duty to fight for his own side. But this doctrine will be outgrown when it is realised that a man's own side is humanity at large and not some particular section of it.

DECEASE OF LADY LODGÉ.

The news of the passing of Lady Lodge, which occurred at Normanton House, Lake, Salisbury, on the 20th ulto., will already be known to the great majority of our readers from the general newspaper Press. It remains only for us to put it on record in our own pages and to express on behalf of ourselves and our readers our sincere sympathy with the great scientist and his family in the temporary separation from one who had for so long been his life partner. Sir Oliver and Lady Lodge celebrated their golden wedding in 1927. Their long companionship began in childhood. They married in 1877 at Newcastle-under-Lyme when Sir Oliver was relatively a humble and obscure man, and it was partly due to her help and encouragement he rose to the high position which he afterwards obtained, receiving doctorates from twelve universities in Great Britain and the Dominions and becoming one of the greatest scientists in the world. But we have already told in these pages some of the life history of Sir Oliver and his immense achievements, and these are now too well known to need recapitulating here.

Lady Lodge was an accomplished artist and co-operated with her great husband in many of his activities; but although he will doubtless feel keenly the loss of her presence and partnership in this mortal life, he will be fully consoled by the knowledge he has gained of the reality of survival.

"PSYCHIC PHENOMENA IN CHINA."

We give below a summary of Dr. Neville Whyment's lecture on "Psychic Phenomena in China", which was delivered under the auspices of the National Laboratory of Psychical Research on January 29th last at the Queen's Gate Hall, S.W. Mr. G. R. S. Mead, who presided, said that, although we knew a great deal about psychic phenomena which took place in the old and new worlds, we had slight knowledge of the psychic activities of the Far East which had been the home of very puzzling phenomena for many centuries; Dr. Whyment with his profound knowledge of Chinese history and literature possessed unique qualifications for discussing this deeply interesting subject.

DR. NEVILLE WHYMANT then addressed the meeting. He said that, although the subject could only be briefly touched upon that night, he hoped his address would serve two useful purposes; it might direct attention to an almost untouched field of research, and the outline which he proposed to give might remain long enough before his hearers for some other worker to fill in the details. It was difficult to choose from an incredibly vast field such features as were likely to interest Western students without putting an undue strain on their acquaintance with Far Eastern superstition and belief. It was difficult also to present these aspects of the study for the first time in their true relation to other practices which could not be described within the limits of one lecture. China was a paradox. It was a country of supreme order and disorder. Fortunately, the orderliness showed itself principally in the records of events real or alleged which had taken place in the country's history. The Chinese were the most practical people in the world and also in some respects the most speculative. They combined practice and theory more efficiently than did the ancient Greeks. They had applied the principles of psychology to daily life long before the science was known to Western thinkers. In the Great Encyclopædia there was a careful and reasoned discussion on psychology, an examination of the soul and its functions, a critical inquiry into the nature of mind and its reactions to natural phenomena. Freudian complexes, auto-suggestion, metempsychosis, amnesia, catalepsy, disembodiment, reincarnation and dual personality, subconscious and subliminal self—all these were set out and discussed. Although published three centuries ago, the encyclopædia really dated very much earlier.

An example of the method of dealing with comparatively modern subjects might be quoted from the section on metempsychosis by a philosopher of the fourth century, B.C. The Chinese, explained the lecturer, were fond of telling parables in order to illustrate a point. This was the story of Chuang Tzu and a butterfly. Chuang Tzu speculated much on life and Nature, and this was one of the stories in his pages told to illustrate what he meant by metempsychosis. He said: "Let me try to explain what the term means. One day I was reading in my garden; the day was warm, and I fell asleep and dreamed, and in my dream I became a butterfly. I flew around here and there, tasting all the delights and sorrows of a butterfly's life. Then I wakened again, and while still drowsy said to myself: 'Is this Chuang Tzu waking from a dream that he was a butterfly, or a butterfly dreaming that he is Chuang Tzu?' This is what I mean by metempsychosis."

Another story dating from the fourth century B.C. deals with auto-suggestion. In brief it tells of a Chinaman who lost his spade while digging in his grounds. Looking over into the next garden, he saw

a small boy and reflected that this must be the culprit who had removed the spade. This idea became a conviction in his mind, and he felt sure there were traces of guilt on the lad's features. Next day he saw the boy again and noted this time that the signs of viciousness on the boy's face were more pronounced than ever. This continued for several days until he was convinced that every lineament of crime was visible in the lad's countenance. Eventually, however, he found the spade in his own garden where he had left it, and looking over at the boy, he said: "That dear sweet innocent little face! How could I have ever seen the lineaments of crime written therein?"

Another old Chinese fable concerned an old man and a boy gazing down at the whole world stretching at their feet, while their ankles were bound with red silk cords. Said the old man to the boy: "You are, as I am, a lost soul. We stay near to earth because we cannot get away from earth, being bound by the red silk cord which will not let us go. But we are also near enough to the other world to be let into some of its secrets and to see the whole earth at a glance." Upon that story the old Chinese speculators began to found the idea of earthbound spirits.

The whole edifice of Chinese superstition and practice, said the lecturer, was built upon a basis of accepted faith in certain aspects of psychic belief and existence. The very beginnings of Chinese belief in a future life started, one might say, before the corpse was cold. The funeral service having been held, the body might not be buried for many months, depending upon the auspiciousness or otherwise of the date. At the conclusion of the funeral service the "medium" or master of the ceremonies told what was to be expected. Sooner or later the soul would return to its earthly habitation. According to the encyclopædia, on the third day the soul returned to its old home to look for the "light of its eyes". On that day the dead person was able to watch with unearthly eyes what was happening around the body, so that on that day everything must be in its usual place. It was thought that sometimes the returned soul brought other spirits who might be evil. The eyes of the soul were useless for seeing things on the physical earth, so it had to borrow some quality from the eyeballs of its own dead body.

There were numerous Chinese terms for the word "medium"; one was "Kuan Wang", which might be rendered "to call upon the departed". Another term was "Chao Wang"; then there was "Tsou-yin-ch'ai", which might be translated "walker along the secret narrow way".

These mediums had to produce something which had the appearance of serious science, and so there was the soul or spirit theory of the Chinese. In the first place the Chinese divided the corporate human body into three parts, two souls and one body. The first soul was made of very subtle substance, and on release at death soared aloft, to merge with the essence of heaven, while the inferior soul formed of grosser substance, joined the great bulk of earth, or was earth-bound. There was also the theory of three souls, one abiding near the ancestral tablets, another remaining in the coffin with the mortal remains, while a third underwent punishment in hell or was reincarnated in one of various ways.

That did not satisfy the Chinese for long, and next there appeared the expression "Ch'ing-shen-suanhua", meaning "to call up spirits and to reckon by the eight diagrams". These eight diagrams were evolved more than 2,000 years B.C., and formed the basis of the

philosophical speculations of the "Book of Changes". This system of spirit-calling was now almost obsolete and confined to geomancers and fortune-tellers. But the symbols are still painted on house doors and worn round the neck on tablets, to dispel evil influences.

For many centuries the Chinese had been acquainted with the method of divination or spirit communication by a species of planchette known as "Fu chi". A forked stick was grasped firmly by two men standing back to back; underneath was a tray of sand. The experiment usually took place before a shrine, and the characters formed in the sand were taken to be the appropriate response to questions put to the oracle.

After dealing with various anecdotes of a psychic nature, Dr. Whyment remarked that Confucius admitted the existence of the spirit and spoke of the necessity of propitiating it with sacrifices. There were, he said, thousands of epithets and lines in Chinese which showed how deeply the people felt the world of spirits. It had been said that the earth of China was so thickly encumbered with spirits that at every step one trod upon thousands; that the air was so thick with their impalpable bodies that at every intake of breath thousands were engulfed.

The latest development of psychic research in China was the theory that man had three souls and seven animal spirits. These dissolved partnership at death, the former ascending to heaven and the latter entering the earth. This theory was particularly interesting, as it showed that something could be done in breaking away from the ancestral tablet tradition.

In thanking the lecturer for his address, Mr. G. R. S. Mead remarked that he did not gather there was any systematic research in China; all the cases quoted seemed to be allied to romance and folk tales. He was surprised and delighted to find that psychic matters had been so exhaustively treated in the Great Encyclopædia.

In his concluding remarks, Dr. Whyment said that in China clairvoyance was common, and he thought there were a good many well authenticated cases. In water-divining and the quest of gold by divination the Chinese had nothing to learn from the Western world.

ANIMAL SURVIVAL.

[Communicated by "John Frazer" through the mediumship of Miss Geraldine Cummins.]

You wish me to write of animals and to be entirely frank in the statements I may make.

It is first of all necessary to classify what man tends to regard as inferior creatures. There exist, as Genesis will tell you, plants, fishes, birds and beasts not to mention insects. All these have had the breath of life set within them. How far are these beings all the creation of the One Great Mind endowed with the capacity for evolution? You must understand that if man's soul continues to evolve in another life, in another state of existence, it necessarily follows that those other animated forms which contain the power to evolve have also the possibility of sending out a mysterious essence which may be likened to what we call the soul in man.

I want you to place plants, insects, fish, birds and beasts into their several classes. These resemble the forms in a Public School. The essences of souls of plants, after their dying, gather together and in time form one whole. These innumerable little beings—if you care to give them that name—go up one step in the ladder then, and are one when they enter the body of an insect. Myriads of insect lives again make one being, which, in due course, enters the body of a fish or a bird. And so the process continues until you meet with the most intelligent of the tame animals.

Certain dogs, horses and cats, also monkeys, are possessed of a nucleus of intelligence that resembles, in some ways, the crudest of souls that inhabit the bodies of men. These dumb friends of ours pass into "the land of earthly desire", as some of us call it;

"after death state" is, perhaps, a better term than "land". I wish to indicate by this term that they do, very often, exist in a world beyond your world. They live within the loom of earth still, in the sense that they dwell in the souls' dream of earth.

For many departed souls there is this dream-world here, this ether-image of the earth. It is a place built up out of the earthly memories of men, and possesses many of the geographical features of the earth. So, many simple souls dwell contentedly in surroundings that appear to them as solid and substantial as the material shapes on earth. There are, of course, certain vital differences. The problem of food or of money does not enter into the life of this dream world, of this super-terrestrial image of the globe. In this habitat old dog friends or cats who were comrades in other days may gravitate again to their masters or mistresses by virtue of their affection for them. That is, if their masters and mistresses are living in this Shadow Land. For we call it a Shadow Land, though it is really far more beautiful than the earth. It is, in truth, the next state, and the journeying soul must pass through it, even though he may not tarry long within its borders. But those animals who come to it cannot journey beyond it. They must, at some time, go back to earth and enter the bodies of human beings. For they have not yet eaten of the tree of knowledge of good and evil. Only man tasted that fruit. This pretty tale which appears in the second chapter of Genesis has a profound symbolic significance. The eating of the apple really symbolised that era in the history of nature when man emerged from the animal state. Poor Eve and all her daughters have been terribly maligned through this, the first of all earthly scandals. Undoubtedly, it is the mother who is responsible for any offspring that differs from what is normal, for instance, the child that is a genius.

If I were to translate literally the fable of the eating of the forbidden fruit, I should describe it as symbolising the birth of the first man with a soul, the birth of the first ape from the monkey shape of a female that was truly human. By man, I desire to indicate one who had wrested the secret of intelligence from the Invisible. It was truly a step forward in the history of the evolution of God's Creation.

Now I would return to the theme of the animals. Animals are not lower in creation than we are. They are merely far less complex. They are not what men call evil or good, for, as a rule, they have no understanding of the knowledge of good and evil. But as the tendency, throughout the Universe, is gradually to evolve from the simple to the complex, so what I can only call the animal mentality, that part which survives the death of the body, goes on dwelling here perhaps, for a space, in the state that is nearest to the earth life, but always inevitably returning to that earth, re-entering matter, taking on the shape of man in due season.

So you must understand that animals have souls, that is to say, there is within each one, a certain individual essence, that sometimes, uniting with another essence, eventually enters upon a new line of evolution and takes on man's state. You must understand, however, that there is added to this embryo soul other things, certain additions that, according to the history of the individual, are gathered within its nascent mentality.

DECEASE OF MRS. FAIRBAIRN.—We record with sorrow the passing of Mrs. Fairbairn, of Gledhow Gardens, South Kensington, S.W., which took place on Friday, February 15th. Mrs. Fairbairn was for over thirty years in the Spiritualist movement, being originally associated, as a resident of Edinburgh, with the Edinburgh Society. She was highly esteemed in a large circle by reason of her great kindness to mediums and her liberal hospitality to all workers in the movement, especially in those earlier days when mediumship and Spiritualism were under a cloud of unpopularity and opposition.

SPIRITUAL INSIGHT.

By W. H. SIMPSON.

We are here to live and learn, to gain knowledge of this earth below and the heavens above, to gain the knowledge of ourselves that will enable us to develop the spiritual side of human personality, only to be accomplished by the recognition of the potentialities and powers with which we are gifted. These must not be allowed to remain dormant and unexpressed, but should be recognised and brought into action for the development, advancement, continuation, and prolongation of civilisation.

Man is still in the making. We are an evolving species and all our higher mental and spiritual gifts and acquirements have to be evolved, developed and exercised, if this civilisation is to be continued. Evolution, not only on the physical and lower side of our nature, but also upon the mental and spiritual side of our being—on the higher side.

Hitherto, all modern progress has been mainly upon the lower, physical advancement, to an exclusion and neglect of the higher faculties with which we are endowed, so that spiritual aspiration and enlightenment have been hindered.

Evolution does give the right answer to the riddle of life, and not only upon the physical side of all Creation, but it is equally true of the mental and spiritual side. Certain it is that we have reached a stage in our own higher development when we begin to see that we are becoming able to take our part in the Divine Scheme of continual upward ascension here and hereafter.

Nature, the universal Mother of all mankind, has given us all we want or can ever need, but her gifts are not bestowed merely for the asking; the things we really want and are desirous of possessing we should be willing to work for, asking for no abatement in the price demanded. Within the realm of Nature, nothing is withheld from us, all is there waiting to reward diligent and patient research; Nature is a comprehensive idea including everything that ever was or is or can be, and it indicates the invisible made visible, the intangible made tangible, eternal manifestation and eventually the Divine disclosed by natural phenomena. All the popular ideas on this subject are beneath contempt; too absurd to be worthy of discussion or contradiction. "Supernatural" is a self-contradictory word of speech, signifying nothing that ever was or can be. Outside reason and rationality there is nothing to be found but inanity and insanity. When we get beyond Truth we find falsehood. We stand at the parting of the ways and if the subversive course of procedure is continued unchanged it must eventuate in the destruction of civilisation, in disintegration and dissolution of the whole existing condition of things. Even now signs are not wanting that the decadence of the race has begun; evil tendencies are beginning to show themselves all around and among the populace; the people everywhere are getting more and more self-indulgent and neurotic, lacking in physical strength and hardihood. This is clearly shown by the various forms of nervous derangement that commonly occur; the increase of cancer and the prevalence of neurasthenia plainly indicate how far from the way of health and sanity the present generation has strayed. Many of these complaints brought about by the worst evils of the times are the direct consequences of the over-sexed abnormal mental state of the people, the unnatural exaggeration and dominance of sexual desire; this perversion of a natural instinct disturbs the right relations that should subsist between the sexes and brings in its train discord and confusion; and it continually disturbs marital harmony; in its worst form it urges the commission of brutal violence and is accountable for murder and suicide.

In such a crisis what is to be done? What can be done? Nothing can be done for those who will not help themselves. There never was such a time since

the intellectual development of Europe began (when a fresh departure was so urgently needed) than at the present—the time for a new reformation, not a mere rehabilitation or reinstatement of the old error, which gives a little longer life to senile superstition, tottering feebly to its grave. Something different and very much better than this is required, a higher ideal of life here and now, and a better understanding of the hereafter that awaits us in the continuance of all human existence beyond the doors of death. The spiritual world beyond the grave we all must reach has often been represented as a celestial Lotus land of everlasting restful indolence and the perpetual chanting of Litanies and singing of psalms. That death does not arrest our upward progress, continued in the hereafter under more favourable conditions, we have every reason to believe. When diligently sought for the ideal will be found in the real, the spiritual in the physical. An unalterably stable and reliable code of moral conduct must be founded upon undeniable spiritual convictions scientifically attained. The world goes on in its worldly way and prospers greatly and is doing so to all outward seeming. It does not trouble to find the truth when it can do very well without it, and falsehood better serves its purpose. Truth is never insistent but bides its time and awaits discovery.

All natural manifestations and phenomena are but effects and are not the cause of anything—they are the result of a greater prior cause. Nothing can save the world from destruction but Spiritual Truth, the Truth that is always in season, and is not dependent upon wind or weather, sunshine or shower, light or darkness, time or tide; it is not for to-day or to-morrow, it is for all time, beyond all time—Eternal.

A PROPOSED NEW SPIRITUALIST CENTRE.

Mrs. St. Clair Stobart writes:—

At this moment a unique opportunity has presented itself of purchasing a 23 years' lease of a fine Hall, with seating capacity of 520, together with two adjoining houses. The whole property was reconstructed and redecorated three years ago and is in perfect condition. If the money, £30,000, is forthcoming it is proposed to form a Company, with limited liability, for the purpose of obtaining this Lease and letting the Hall for gatherings connected with Spiritualism, Psychical Research, Concerts, Lectures, etc. The "Spiritualist Community" is prepared to rent the Hall, at a fixed price, from the Company, for the Sunday morning and evening Services, also to take certain of the available rooms for their offices. And a considerable income is assured by letting other portions of the building to the present tenants upon long Lease.

Careful scrutiny of the figures by experts shows that it will be possible to ensure running the premises without loss, and at the same time to accumulate a sinking fund which will provide for a return of the Capital at the expiration of the 23 years. Profits will accrue from the letting of the Hall, which is admirably placed, in a central West End position and is in every way perfectly adapted for its purposes.

Members of the "Spiritualist Community" are willing to take up 10,000 £1 Shares in recognition of the possibility of permanent tenancy for their Sunday Services, but they would not expect differential treatment from that accorded to any other Lessees of any other portion of the premises.

In the event of the formation of the Company, Directors would be elected from members of the Spiritualist world. It is hoped that the various Societies will influence their members to co-operate in a scheme which for the first time in the history of our movement, offers an opportunity for the acquisition of a Building which could be a Spiritualist Temple, not for one Society alone, but for all Spiritualists.

Further information concerning the Hall, Offices and Financial Statement will be gladly sent on application to the Hon. Secretary, "Spiritualist Community", 63, Weymouth Street, W.1.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

"THE SCRIPTS OF CLEOPHAS: A PROTEST."

Sir,—In reply to some unfounded statements which I learn are being circulated in certain quarters, I ask permission to be allowed to say: (1) That Miss Cummins has not accepted any money for writing the Scripts; (2) That in addition to being the instrument for the reception of them, she has typed the later and unpublished portions herself—the cost of which would represent a considerable sum of money if given to a typist, and for this she has not been paid; (3) That I, personally, have spent over £50 (it being necessary to have several copies) in typing expenses alone.

Surely Spiritualists should realise the harm they do to their own cause by broadcasting unfounded reports, especially concerning one of their finest sensitives.—Yours, etc.,

E. B. GIBBES.

"BLUE LIGHTS AND PSYCHIC SIGNALS."

Sir,—Referring to the correspondence arising out of "Blue Light's" letter, a dearly loved daughter of mine passed over nearly four years ago and since then I have clairvoyantly seen blue lights together with lights of other hues. Once I mentally desired that if the light then before me was my darling's light, it should travel to the bureau where her photograph stands, always with flowers beside it. On that occasion there was a bowl of violets and the light poised directly over the flowers, shining with greater brilliance; then it came towards me and disappeared. On another occasion the light in the hall was out and so I had to mount the stairs in darkness, but a blue light guided me up to the first floor to a switch outside my bedroom door. I think this is very beautiful evidence of communion with our dear ones, and hope "Blue Light" will also get a direct proof.—Yours, etc.,

KATE SARONY.

London, W.4.

Sir,—I wonder whether your correspondent who signs herself "Blue Light" in your issue of January 12th would be interested in a similar experience of mine in April, 1919. I had read two letters in LIGHT stating that any who were sick and desired help might send their names to Mrs. Gibson and she would pass them on to spirit doctors who were willing to help any in need, and there would be nothing to pay. I was very unwell at the time I wrote to Mrs. Gibson, and two nights afterwards I was thinking that she should have received my letter and wondering how the spirit friends would find me when (with my eyes closed) I saw a bright star, then what looked similar to a searchlight, which moved backwards and forwards several times, after which all was dark except that there were large streaks of light moving past, and I saw very distinctly a man with a sheet of paper in his hand standing at the foot of my bed. I did not feel nervous, although it was my first experience of the kind. I felt that someone wished to examine my back, and had asked me to turn over. I did so, and lay quiet for several minutes; then I turned on to my side and saw a man's face, very distinctly, close to mine. I saw the star nearly every night for three weeks, and sometimes many times during the night.

Then I received an answer from Mrs. Gibson, who apologised for the delay and said she had passed on my name to the spirit friends and hoped that I had derived benefit. After giving me some advice regarding food, etc., she wrote: "Most of all, ask in your

nightly prayer that you might be taken to the 'Home of the Star' for healing—one of our Father's many mansions prepared to aid us to health, knowledge and upliftment while we are upon the earth."

I wrote to Mrs. Gibson by return of post, but did not see the star again. Sometimes in the night, however, I awoke to see a small globe of light; once there were five of them altogether. I saw them with my eyes open or shut. I derived much benefit from the treatment.

In 1922 I went to stay at Hulham House, Exmouth, and there became acquainted with Miss Harvey, Dr. Beale's medium, and Miss Chilton, who was the head of the Home, and I learned that they worked in collaboration with Mrs. Gibson at the time I have mentioned. Since then, several times when I have been unwell and could not sleep, beautiful deep blue clouds have been poured over me, always followed by refreshing sleep. My son John, who went over from the Ypres Salient in 1916, comes very often (sometimes my husband sees him) and tells us that he fetches Dr. Beale at such times.—Yours, etc.,

ELEANOR BRERETON.

21, Timberdine Avenue, Worcester.

THE EVOLUTION OF THE EGO.

Sir,—I should like to draw your attention to the definition of the age we live in, as the "Psychozoic". Following is an extract from Julian Huxley's *Essays of a Biologist* (A. A. Knopf, New York, 1923), pages 256-7.

The organism ceased to be the highest unit, and gave place to the person, or self-conscious individual with organised mind. The new critical point was reached when man arose; many authors recognise it for what it is, the beginning of a new era, by christening the subsequent geological period the Psychozoic. That period, geologically speaking, has not yet but a tiny span. . . . Even man as a biological species is in his infancy, not to speak of psychozoic types that may be waiting. . . . Mind has become self-conscious; thus the evolutionary methods of psychozoic organisms may become conscious. . . . New methods are introduced. The rate of change . . . is accelerated. The possibility of eliminating a vast deal of waste. . . . Ideas do not need to be embodied before selection can act upon them.

And page 302:

In man . . . the cosmos has generated a soul. Soul has now to mould matter.

Though the book is five years old, it seems worth noticing as being very up to date.—Yours, etc.,

BRIGADIER-GENERAL.

Montreux, Switzerland.

EASTBOURNE.—Mr. J. Dixon, general secretary of the Eastbourne Spiritualist Society, writing from Dickens Hall, Upperton Road, Eastbourne, makes an urgent appeal for funds towards the erection of a church for that society, which has been in existence for some eleven years. He is making special efforts with a band of energetic collaborators towards the furtherance of this scheme which will, he says, "give Spiritualism its proper place here, there being ample scope if properly handled."

MID-RHONDDA SPIRITUALIST SOCIETY.—Mr. William Henry Lucas, secretary of the Mid-Rhondda Spiritualist Society, writing from 156, Rhys Street, Trealaw, Rhondda, Glam., appeals for assistance in the form of clothing, boots, literature, or money to assist members of the society and the children of the Lyceum, many of whom are in great distress owing to the industrial conditions in that area.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newspapers, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 235, Regent Street, London, W.1. (Phone: Ambassador 8816.)

"MODERN WITCHCRAFT" AND OTHER MATTERS.

Under the heading, "Modern Witchcraft", *Nature*, the scientific journal, discusses the *Daily News* symposium on Spiritualism. It regards the discussion as of some importance, but considers that the great majority of the articles published showed a misunderstanding of the methods of science and a lack of appreciation of the meaning of evidence when applied to physical and physiological matters. It finds this the more surprising, remembering that prominent legal writers contributed to the series. The journal considers that "the scientific method is the only one applicable to these alleged supernormal phenomena". It refers to the fact that "statements are made and stories related without any sound evidence being adduced in their support". On the other hand, "the opponents of Spiritualism contented themselves with arguments which leave untouched the kernel of the problem". And *Nature* dismisses the now threadbare argument that because spirit messages are trivial or absurd therefore they cannot proceed from spirits. That objection implies that we have knowledge as to what spirit communications *ought* to be like and "no such knowledge exists". We have in LIGHT on several occasions riddled the argument, not only because it is illogical (as *Nature* appreciates), but because it conveys an untruth. It is a stock argument of ignorant and unthinking persons unacquainted with the immense literature of Spiritualism and Psychical Research and the thousands of instances in which communications of high philosophical value and great practical utility have been made. Our own files alone teem with such examples. Such things are familiar to multitudes of us in our personal experience. Scientific or not, they do the work, they answer the purpose—they endure the pragmatic test.

As *Nature* well observes, the stories of "haunting phenomena", for example, have been similar for hundreds of years, so that it cannot be doubted that "certain events *do* take place in certain houses which lead the occupiers to describe their experiences in the same way". We might extend such a consideration to include the whole region of psychical phenomena. We claim that the facts occur; they are testified to by witnesses whose testimony on any other subject would be accepted in any Court of Justice. That to the average scientific mind those happenings are antecedently improbable we admit, but that reflects rather on certain defects of experience in the mind concerned than on the facts themselves.

Our contemporary remarks that "the subject is at present outside the range of competent scientific inquiry". We hesitate a little over that pronouncement, remembering the many scientific men of acknow-

ledged ability who have investigated the subject and certified to its reality. There is a long list, and we recall the testimony of the numerous scientists holding professorial chairs who, at the instance of Baron von Schrenck-Notzing some years ago, gave their testimony to the reality of psychical phenomena. But we would not stress the point, freely conceding that the phenomena do not come within the category of those things which in science submit themselves to the laboratory experiment and can be tested at any time. We would not even resort to the familiar argument that there are certain natural phenomena accepted by Science but not to be elicited at any time to convince unbelievers—eclipses, earthquakes, lunar rainbows, etc. These things are accepted even by scientists who have never witnessed them, because they can be connected with the general organon of knowledge—they can be reasoned about from known data. Psychic phenomena cannot be similarly connected with the province of received scientific knowledge, except by those who have carried their thinking beyond the ordinary limits, and who have been fortified by the discovery that the phenomenal facts are real.

We might offer a little humorous reflection at this point arising out of our observation that a scientist who is regarded as competent has hitherto always lost his character for competence when, after examining our facts, he pronounced in their favour. We think of Sir William Crookes, of Dr. Russel Wallace. It is very droll, and must provoke some Homeric laughter on Olympus. For it shows that the emotions (so deplorably unscientific) *will* creep in, even in quarters where "emotionalism" is always frowned upon. The cold scientist should be free from such emotions as pride, vanity, prejudice, and fear, which are obviously the springs of much of the antipathy shown to psychic facts. Still, we can observe the matter with an indulgent eye, seeing that the scientist is thereby revealed as *human*.

Our subject is "at present outside the range of competent scientific inquiry". (There is much virtue in the "at present".) So we are willing to go on ploughing our lonely furrow, remembering that Science is, strictly, knowledge, and that knowledge must "grow from more to more". It is always a gradual process. Does not the old Latin saw tell us that "Nature makes no leaps"?

THE LIGHT AND ITS MESSAGE.

(A Lay of Clairvoyance.)

After it, follow it,
Follow the Gleam!

—TENNYSON.

Beauteous vision of luminous vapour,
Orb'd and scintillant, purple at heart,
Radiant and mystical, secrets of mystery
Sent to impart!

Fade not away till I gather your message,
Vibrant with meaning in motion and light. . . .
Ah, but it flickers and dwindles, and, dying,
Goes from my sight!

No! Yet again comes its beauty effulgent;
Golden and glowing, its lustres increase.
Darkness is transient, Light is eternal,
Never to cease.

Glowing it beckons me onward and upward,
Up and reflect it, make real the dream!—
Gather it, treasure it, seek not to measure it—
Follow the gleam!

Linger no longer in outermost darkness,
Take up thy pilgrimage, flinch not, nor swerve.
There is the star that will guide in the wilderness—
Wake thou and serve!

FLORENCE M. A. HANBURY.

SIDELIGHTS.

"Spiritualism does not attack religion; it enlarges it; it fills up the gaps and explains that which has always been mysterious." This remark made in the course of an interview with a newspaper representative by Sir Arthur Conan Doyle is given prominence in the *Bulawayo Chronicle* of January 19th. Sir Arthur added: "We have on our side all scientific men who really examined the question, and those who oppose us are those who have never studied our beliefs."

* * * * *

Another case of water-divining is reported, this time by the *Morning Post* Special Correspondent in the February 15th issue of that journal. Difficulty was experienced owing to lack of water in preparing the speed track at Verneuk Pan for Captain Campbell's attempt to lower the motor speed record, Verneuk Pan being, to quote the *Morning Post*, "considered one of the world's most arid spots". A boring plant was erected at a place indicated by a water-diviner, and after one day's working a small supply was located, which, it is expected, will give an ample supply of water when the boring reaches another twenty feet. "The surrounding farmers," says the report, "are standing amazed, declaring superstitiously that the water was placed there specially for the great speed king."

* * * * *

Following the publication of a letter in the *Liverpool Weekly Post*, written by Mr. J. J. Moughton, of Ramsey, I.O.M., in which he claimed that he had received a visit from his dead wife, the *Liverpool Post and Mercury* of February 16th publishes a letter from another *Weekly Post* correspondent, living at Leek, Staffs, who states: "My mother had been dead some time when she came back night after night, for sixteen months, between twelve and four o'clock. Every hour on the stroke she came until I said prayers for her; then she stopped." The writer says that the returned lady on one occasion persistently banged the bedstead, and another time she "kept shaking me until I got up. I said: 'What are you shaking me for?' thinking that it was one of the children, but they were all asleep on the other side of the room. I became hot with the heat of her."

* * * * *

The *Morning Post* of February 16th gives an eerie experience of one of its contributors, in the "To-day's Ghost Story" corner, a feature which has been appearing regularly in that paper for some time. Says the writer of the account: "Returning from a holiday on the West Coast of Scotland, I had to stay overnight at a fishing village. The only hotel, which was an old castle in early days, was full, the porter said, but on my explaining to him that I must get the mail train to London in the morning, he said: 'There is a room we never use; if you like you can sleep in it.'" The traveller accepted this offer, and after a light meal of biscuits and milk, retired to the room which was "never used". It had, he says, a pair of curtains, "hung across the room at a queer angle". At about 1.30 a.m. he was aroused by the figure of a woman, described as "very sweet-looking", who emerged from between the curtains, only to disappear again; this occurred on two occasions. Her lips moved, but apparently she said nothing audible. In the morning the traveller learned that the room was traditionally reputed to be visited by a young lady who had been thrown over by a faithless lover.

The discovery, during the demolition of an old house at Deeping High Bank, Stamford, of what appeared to be a skeleton buried in quick lime, recalls the fact that the premises formerly had the reputation of being haunted. Rappings, the rattling of chains, and a strange light that moved from place to place, are among the phenomena that used to be associated with the house, which, according to rumour, was the scene of an ancient murder. The *Lincoln and Stamford Mercury* of February 8th, in reporting the case, says that an old resident of the district confided to one of its representatives that he had often seen and heard the manifestations.

* * * * *

"The type of mind which to me always seem so 'queer' is the mind which, professing to believe in a Life Hereafter, yet is angrily up in arms the moment someone suggests that the reality of this life has been proved. You may 'see' an angel or the Virgin Mary, and the place where you saw them may become a pilgrimage to be undertaken only on one's knees. But the moment you say that you have 'seen' your dead uncle and spoken with him you are looked upon as well-nigh an enemy of every revealed religion." This quotation, from *Eve, The Lady's Pictorial*, is from the pen of Mr. Richard King, who remarks that, except among those who are entirely indifferent, a belief or disbelief in the evidences of Spiritualism leads, metaphorically, to "a succession of angry blows".

THE MEDIUMSHIP OF MR. J. J. VANGO.

A meeting to celebrate the 50th anniversary of Mr. Vango's work as a public medium was lately held at the Belper Spiritualist Church. In the afternoon the Lyceumists rendered special musical items, and Mr. Ben Carter, of Halifax, gave an address on "The Work of the Pioneers", with special reference to Mr. Vango, who afterwards himself gave a brief address and some convincing clairvoyance and messages. At the evening service the church was full, and Mr. F. T. Smedley presided and paid a further tribute to Mr. Vango's work. Mr. Carter also gave an address, and Mr. Vango briefly responded and followed his remarks with clairvoyance.

A CONTRADICTION.

Special prominence is given by *The Sphere* of February 16th to a letter written to that magazine by Mr. R. H. Saunders. An editorial note which precedes the letter runs thus: "Following upon our publication of a page of cartoons dealing with Spiritualism, which appeared in our issue of November 3rd, we have received the following letter to which we desire to give publicity." Mr. Saunders's letter, which speaks for itself, is then given in full, as follows:

To the Editor, *The Sphere*.

In your issue of November 3rd you published an illustrated article describing a seance purporting to have been held at Sir Arthur Conan Doyle's country house in which the medium Munnings was said to have faked certain phenomena of which he subsequently made a "death-bed confession".

On behalf of Sir Arthur I have to say there is not a word of truth in the article, and in fairness to him I would ask you to be good enough to give this contradiction publicity in your paper.

There has been no "death-bed confession", and Munnings is still alive.—Yours faithfully,

R. H. SAUNDERS.

MY VISIT TO "MARGERY."

BY HORACE LEAF, F.R.G.S.

My visit to "Margery's" seance was the most outstanding of many interesting experiences which befell me during my recent tour through the United States of America and Canada.

It is impossible adequately to describe the phenomena that occur through this remarkable medium's powers. The excellent lecture which was delivered in London by Dr. L. R. G. Crandon on the progress of his wife's mediumship, and reproduced in the columns of LIGHT, gives a vivid and arresting picture of the "Margery" manifestations, but to do full justice to her gifts it is necessary to have been present in person at the seances.

I was astonished to find that Mrs. Crandon's subjective and objective mediumship were equally developed. Her automatic and impressional writing, produced after the physical part of the seance is over, is impressive as well as entertaining, and when the leaders of the other experimental circles that have been sitting simultaneously at a distance telephone through at the arranged time and describe what has taken place during *their* sittings, the results become dramatic. These telephone details always have a complementary relation to what has taken place during "Margery's" physical seance; during "Margery's" sitting, Walter frequently hints at what he is doing at the other seances without however "giving anything away."

A few years ago the Society for Psychical Research very properly became interested, and even excited, over the first series of "cross-correspondences." Here there seemed to be not only evidence of the survival of certain well-known personalities, but proof that the invisible intelligences respected the scientific method and were trying to remove every shred of doubt regarding the truth of spirit-return. It is doubtful whether the Society then thought possible anything so convincing as the "cross-correspondences" that now regularly take place between what may be called the "Margery" or Crandon series of linked seances.

A word must be said about Dr. L. R. G. Crandon. This gentleman is the soul of modesty, and studiously refrains from saying more about the part he plays in the seances than he can help. All who have attended his wife's sittings will admit that without the Doctor much of their value would be overlooked, and therefore lost. His informative lecture to the assembled sitters just before entering the seance-room is a masterpiece of good sense and logic. He carefully and dispassionately explains various essential and subtle points, enabling those present, especially the uninitiated, more fully to appreciate the intricacies and delicacies of mediumship, and of the phenomena they are shortly to witness.

There is no effort to play upon the sentiments of the visitors, but rather the aim is to make them more mentally acute to the marvels they will see. This preliminary address must contribute to the good results of the seance, not only in making "Walter's" task more congenial, and easier, but also in enabling the sitter to get a fuller and more exact appreciation of the experience.

I was especially favoured in being permitted by Dr. Crandon to apply the tests of the evening and was thus enabled to comprehend more clearly the care that has been taken in devising means of eliminating all possibility of conscious and unconscious fraud on the part of "Margery" and of the sitters. There can be little fault to find with a body of non-professional sitters who trust neither themselves nor the medium. It would be much fairer to test-mediums if other scientists took similar scrupulous care. There are far too many who, doubting the medium, forget to doubt the sitters who are frequently regarded, almost as a matter of course, as being above suspicion. There is, however, just as

much likelihood that they will cheat (as George Bernard Shaw openly confesses that he did) for all experimenters are, in their early days, as ignorant as the famous dramatist was, and doubtless still is, of the peculiarities of psychic phenomena.

The mouth-tube test was sufficient to show that "Walter's" voice is independent of the medium, and when all in the room apply the mouth-piece and blow while the phenomenal voice is speaking, its complete independence of living persons is clearly demonstrated.

"Walter" is without exception the most convincing spirit working with Spiritualism and Psychical Research to-day. With his direct voice, his cross-correspondences, thumb-prints and materialisations he is unsurpassed in the annals of these phenomena.

The fact that he has convinced such men as Dr. Tillyard, and that he reduced Houdini to the extremes of dishonesty in testimony and practice shows how powerful "Walter's" work is. From the first I regarded Houdini's treachery as one of the finest testimonies to the genuineness of "Margery's" mediumship, long before I was privileged to sit with her, as I knew from personal experience that Houdini was unscrupulous in his vaudeville work. On one occasion in Liverpool I formed one of a committee to inspect a trick device of his; on seeing that I was determined closely to inspect the machine, Houdini informed me, *sotto voce*, that if I was not a "little less nose" he would "throw me off the stage", and judging by his tone he meant what he said! The mystery of "Margery's" mediumship must have piqued the vanity of Houdini, who loved to think himself the most wonderful of all mystifiers.

We shall, it seems, hear more of "Walter", who appears to be extending his field of operations beyond the United States of America into Canada, to judge by another excellent test-seance under the leadership of one of Canada's leading medical men. I have actually heard the supposed voice of "Walter" speaking in one of these seances, and I understand that already he has given evidence that it is indeed "Walter" who is producing these phenomena.

"Walter" is a very natural and likeable chap; it is difficult to regard him as other than an intelligent, humorous and somewhat cynical man without a physical body. Dr. Crandon speaks of him as "one of the circle".

As "Walter" talks he conveys clearly the fact that he is hard at work with the transcendental chemistry and physics and physiology essential to the phenomena. He is a man with a purpose. His manner is so natural that the individual who is nervous about the change death may bring to us must feel extremely cheered to find that life "over there" is natural—almost as natural as "Walter" himself.

MR. BEN CARTER, of Halifax, sends us a photograph of that veteran medium, Mrs. H. L. Batie. She is 84 and began her public work at the age of 19, retiring after 50 years of labour. She is an example not only of the faithful services rendered by those who have realised the truth of spirit communion but of that remarkable longevity which attends many mediums and which gives the lie continually to the old slander that mediums are feeble and short-lived.

WE are informed by a friend of Miss E. C. Somerville, the famous Irish novelist, that her name can be confidently included in the list of the many literary people who to-day have been convinced of human survival and the possibility of communication between the two worlds. Miss Somerville has published many books and short stories written in collaboration with Martin Ross. They are simple, clever studies of Irish life, penetrated with the spirit of the country. Several of their books, *In Mrs. Knox's Country*, *Some Irish Yesterdays*, *The Silver Fox*, and others, are little classics of humour which have travelled all over the world.

THE PERSONAL SIDE.

MISS MARY MONTEITH.

The name of Mary Monteith is one well and favourably known to our readers. Her entrance into our subject was marked by remarkable evidence of guidance from the other side, an account of which we hope to give in LIGHT in due course. Her literary work may be said to have begun with an article in the *Nineteenth Century*, after which she published a book dealing with her psychic experiences—*The Fringe of Immortality*. We gather that she will shortly put forth another book dealing with dream-experiences. By race Miss Monteith is purely Celtic, belonging to a family that numbered the Anglo-Indian hero, General Sir John Nicholson, amongst its members. Beginning as “an utter stranger to the whole psychic world”, Miss Monteith was gradually brought into touch with its representative figures, and her experiences, sometimes foreshadowed in vision or message, have brought her to the conclusion that “between the two worlds there is systematised co-operation”.

MISS GOODRICH FREER (MISS “X”).

Studying the psychic experiences of Miss Mary Monteith, we are somehow reminded of Miss Goodrich Freer (Mrs. Hans Spoer) a lady of considerable literary distinction, who, many years ago, was conspicuous in psychical research, not only by her general ability as a writer and speaker, but by reason of her remarkable powers as seer and psychometrist. She wrote and spoke on her psychic experiences, although she was accustomed to disclaim any association with Spiritualism. Her psychic powers, which developed spontaneously, were of a remarkable kind, and assisted to kill the superstition so prevalent in earlier days that such gifts were incompatible with a superior mental culture. Such instances as Miss Monteith, the late Felicia Scatterd, the Rev. W. Stainton Moses, the Rev. G. Vale Owen, Dennis Bradley, W. T. Stead and a few others we could name are sufficient to rebut that idea. But it must be admitted that the list is not a very long one. There are more mediums and psychics of inferior education. The reason is clear enough. It is not merely a question of a mind being fully occupied with other matters, and so with little margin left for psychic avocations. It is also the case that what is called education tends to sophisticate the mind and to divert it from that natural simplicity in which the spiritual part finds its freest play. It is certainly rare for psychic gifts to appear side by side with a high critical faculty and a marked ability for judging and describing them, as was the case with Miss Goodrich Freer, who in the days of which we write was widely known as Miss “X”.

MR. GRAHAM MOFFAT AT QUEEN'S GATE HALL.

To a deeply interested audience of members and friends of the London Spiritualist Alliance on Thursday evening, 21st ulto., Mr. Graham Moffat, the famous actor-manager and author of “Bunty Pulls the Strings”, delivered a lantern address entitled “The Return of a Great Actress”, in which he recounted the extraordinary series of events which led up to the obtaining of a psychic photograph with Mr. William Hope, of Crewe, on which appears three faces purporting to be portraits of Sarah Bernhardt. The episode of the photograph was preceded and followed by a remarkable series of messages and communications which revealed the activity of the great French actress. Mr. Moffat carried out his enquiry into the matter with the most rigid care, and it seemed a very satisfactory case of spirit identity. Mr. Hannen Swaffer presided, and a vote of thanks at the conclusion of the address was moved by Dr. John Lamond and seconded by Admiral Armstrong. We hope to publish a fuller account of the matter in our next issue.

RAYS AND REFLECTIONS.

A quaint little story reaches me from an Anglo-American lady. It concerns a Hindoo girl of eight to whom our friend gave a rose on the occasion of a party. But the child insisted that she wished the rose to be worn by the lady and not by herself, giving as her reason: “If you wear the rose I can see it and enjoy it on you, but if I wear it myself it will not give me the same pleasure.”

* * * * *

Writing in a psychic contemporary which deals with the scientific side, a vivacious lady, not unknown to LIGHT, offers some remarks which should awaken sympathetic interest in some of us. As thus: “There are those of us who are hipped and thwarted when we get amongst thickets of garglesome and knock-kneed terms such as our leading reviews love to print. Personally, I cannot use those words, cannot spell them, cannot pronounce them, and cannot understand them.” Evidently the lady has been up against cryptæsthesia, telekinesis, metagnomic and other items in the “polysyllabic parade”.

* * * * *

A leading journalist, who was long since converted to Spiritualism, was telling me lately of his first contact with the subject. When a young reporter many years ago, he was ordered to write an account of a Spiritualist meeting in London. He thought it was a strange gathering, and wrote a contemptuous and blundering description. Looking back, he remembers that not a single protest reached the paper from the Spiritualists thus maligned. “I suppose,” he said, “they were so used in those days to being slandered that they never troubled to write and correct the report.” I told him that was doubtless one reason. But another reason was that they knew how futile it was to protest. So malignant was the hostility of some journals that they would publish no answer to even the most scurrilous attacks. Sometimes it was a case of a *religious* bigotry, so entirely destitute of any sense of decency or fair play that to use the term “religious” to describe it seems a hideous mockery.

* * * * *

That spirit prevailed in some quarters in the Press until comparatively recent years. I could mention the names of some journals which made a practice of printing every kind of slanderous attack on the subject, rigorously excluding anything in its favour. They “hated it as the Devil hates holy water”. I don't think this vindictive hostility ever did Spiritualism any real harm, although it pained and annoyed Spiritualists. But I have reason to know that in some instances at least the savage enmity and injustice shown recoiled later on the heads of the persecutors, for some of these men did not sin in ignorance. It was a conscious and deliberate attempt to quench a light the real nature of which they knew in their hearts.

* * * * *

Slanderous attacks in the Press do not really injure Spiritualism. On the contrary it is often benefited by them. Some newspapers gravely under-rate the intelligence of their readers and excite resentment by exhibitions of flagrant injustice. It has happened many times that readers, noting the scurrility of the attacks, have been led to inquire into a subject which they saw was being attacked with such suspicious zeal. Malignity always in the end over-reaches itself. In short, it would not be difficult to find Spiritualists who were first led to inquire into the subject by the rabid newspaper attacks made against it. That was the case with a famous lawyer who came to see me during the war. He had been reading some newspaper criticism which he said was so brutal and senseless that it led him to inquire into Spiritualism to see if it were really as black as the newspaper writers painted it; he became a confirmed Spiritualist before his death.
D. G.

MY FIRST TELEPATHIC EXPERIENCE.

BY JENNY L. LUND.

My first experience of what is now called telepathy occurred, I think, in the year 1895. I was a young girl in my early twenties at the time, living at home with my parents, who received a visit from a young newly-wedded couple and who came for a short stay. Our guests were a singularly agreeable and tactful pair, but they stayed on, and on, and I began to feel a lurking uneasiness at their protracted visit. Could it be that they were "sponging" on us? My parents, a dear old married couple, had no uneasiness on the point, but showed every hospitality to their young guests. Then one day our visitors were called away on pressing business. I saw them off by the earliest possible morning train, after which I spent the day shopping and visiting, getting home late for tea to find a sweet welcome from my beloved mother. With the selfishness of youth, and feeling relieved and meanly glad to have our home to ourselves again, I was just on the point of saying: "Oh, mother, aren't you glad they are gone and we are alone and free once more?" I opened my lips to utter this remark, but almost without volition found myself saying: "What a dear couple they are! Aren't you sorry they are gone?" This was followed by shrieks of laughter from behind partly-closed doors, and there entered our two guests, who had missed their train connection and had returned to stay one more night with us. How profoundly glad I was that my uncharitable remark had not been uttered!

Next day they went, this time definitely, and when they had gone my mother, who knew my real sentiments towards our departed guests, said: "You got my thought-message, dear. There was no time to give you a sign to prevent you saying the wrong thing, so I thought very hard and willed you to say something really sweet."

MENTAL TELEPATHY.

Mrs. Shirley Eshelby writes:—

I have a private writing-code which was devised by myself about twenty-five years ago. There was only one person who ever succeeded in deciphering it. He happened to be a theological student at the Cheshunt College. As boy and girl, twenty-three years ago, we were great friends, and used to correspond in this peculiar writing. In 1906 he married. In the same year I also married, and we did not meet again. With our respective marriages we discontinued the correspondence.

Just before Christmas, 1928, I was lying awake in bed, gazing at the ceiling, when a few letters of my secret writing appeared very slowly on it. The letters were joined up in a peculiar manner, a form which I had discarded many years ago. I was greatly perplexed at seeing my writing in the old form, especially as I could not think of any person living who knew how to write in this peculiar way.

A few hours later I received a letter written in this particular style of my secret writing. It was from the theological student, who had not written to me for twenty-two years.

OBITUARY—MR. C. C. NATION.—With regret we learn of the passing to the higher life of Mr. C. C. Nation, following an attack of influenza, at Raetihi, New Zealand. He was the only son of Mr. W. C. Nation, of Levin, proprietor of the New Zealand Spiritualist monthly, *The Message of Life*. We take this opportunity of conveying our sympathy to Mr. Nation, Sen., and other members of the bereaved family.

NOTES ON NEW BOOKS.

"Astrology and Marriage." By Sepharial. (W. Foulsham & Co. 2s. 6d.)

A handy little book of considerable interest to those who are married, and those who are not. Planetary aspects for good or evil can be noted, the good to be taken advantage of, the evil to guard against. Many unsatisfactory marriages might be avoided by studying such a work as this, and understanding that where two could remain friends continuously, marriage between them brings disaster. Sepharial is noted for his many other works on astrology.

E. K. G.

"An A B C of The Old Science of Astrology." By Sidney Randall, B.A. (W. Foulsham & Co. 2s. 6d.)

This little book is for beginners. It has diagrams drawn by the author, and newly-arranged tables of proportional logarithms. "How to make a horoscope map" is given with much useful detail (p. 33). Suitable colours and gems, in harmony with the different houses of the horoscope, are written down. Students other than beginners may find valuable interest in this not so little work.

E. K. G.

"Outlawed For Love." By Countess Hamon. (London Publishing Co. 5s.)

The publisher's Preface of this book tells that the incidents related are true, and as "truth is stranger than fiction" readers will be prepared for the strangeness of this story. A smallish book of ninety-one pages and finishing happily on a hopeful note of "going back into the world—to find Love". A charming picture of the authoress is used as the frontispiece. Count Hamon, known throughout the world as "Cheiro", has some of his own works advertised at the end of his wife's book, with many quotations from people as to the accuracy of his predictions through palmistry.

E. K. G.

"The Mystery of Man." By S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler & Co. 1s. 6d.)

The author of this little work has published three other books, all of which disclose the theosophical ground of his thought, although one of them (*Mediumship: Its Laws and Phenomena*) may seem not altogether of theosophic form and substance, dealing with the subjects of popular Spiritualism. In this volume it is pointed out that "the psychic faculties of psychometry, clairvoyance, etc., are not related to the soul or super-conscious body, but belong to the astral body". In the first chapter the author states the purpose of life as Creation, everything tending towards perfection, evolution "simply the stages through which it passes". The main idea, in the study of religion, is to find out what life is, and what God is. He writes: "The greatest thing in the world is God. The most wonderful thing in the world is life, and the most wonderful expression of God in life is sex. . . . The subject of sex is not indelicate, sinful, or unspiritual, but is very, very sacred." An exposition of the Occult Laws of Sex follows. The spiritual quality of the teaching may be gauged by these two quotations: "Man's greatest victory consists not in never falling, but in rising every time he falls. . . . It is only by constant effort and ceaseless vigilance that man attains spiritual liberty."

B. P.

NEW BOOKS RECEIVED.

"THE POSSIBILITY OF MIRACLES." By Anna Maria Roos. (Rider & Co. 6s.)

The British College of Psychic Science, Ltd.,
 59, HOLLAND PARK, LONDON, W.11.
 (Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

New Syllabus on Application.

| | |
|---|--------------|
| TRANCE MEDIUMSHIP. Private Appointments | MRS. GARRETT |
| TRANCE MEDIUMSHIP. Private Appointments | MRS. MASON |

Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
Trance Mediumship. Private Appointments MRS. ROUS
Trance Mediumship. Private Appointments MISS FRANCIS
Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN
Psychic Development: Private and Group, MRS. KITCHEN & MISS FRANCIS

Lectures and classes. Non-members 1s.

Tuesday, March 5th, at 8.15 p.m. MRS. HILDA BYATT
 On "Healing through Man's Inner Forces."

Wednesday, March 6th, at 5 p.m. MRS. HEWAT MACKENZIE
 Experimental class on Thought Transference. (Hon. Principal)

Thursday, March 7th, at 5.30 p.m. MR. W. S. HENDRY'S STUDY CLASS
 Thursday, March 7th, at 3 p.m. MR. G. P. SHARPLIN
 "Psychic Healing" (under control)

Group Clairvoyance. (Limited to 10. Bookings must be made.)

Friday, March 1st, at 5 p.m. MRS. BRITAIN
 Friday, March 8th, at 5 p.m. MRS. BROWNJOHN

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII., No. 4. January, 1929.

"PSYCHIC SCIENCE"

Editor: Stanley de Brath, M.I.C.E.

Best Psychic Quarterly in the World.
2s. 9d. post free; 11s. yearly. Sample copy post free.

THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, March 3rd, 11 a.m. MR. GEORGE PRIOR
 Sunday, March 3rd, 6.30 p.m. DR. W. J. VANSTONE
 Wednesday, March 6th, 7.30 p.m. (clairvoyance) MR. ROBERT THORNTON

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)

Hon. Secretary MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue, 2s. 7d. Supplementary Catalogue, 7d. Open daily 11 to 1—2.30 to 6. (Closed Saturdays and Sundays.)

Private Appointments.

Psychic Photography MRS. DEANE

Trance Mediumship MRS. BARKEL and MRS. G. P. SHARPLIN

Clairvoyance or Trance—

MRS. ROUS, MRS. LIVINGSTONE, MRS. CLEGG and MISS CAMPBELL

Oulja Board and Automatic Writing MRS. HESTER DOWDEN

Psychic Diagnosis and Treatment—

Mrs. MARTHA OGILVIE, MR. W. E. FOSTER and MRS. CAMPBELL

Tuesdays, 3 p.m. Class for Psychical Development—MRS. G. P. SHARPLIN

Wednesday, 3 p.m. Circle for Clairvoyance, March 6th MRS. ROUS

Thursdays, at 3 p.m., Circle for Development—

MISS AIMEE EARLE and MRS. LIVINGSTONE

Thursdays, 5.30 p.m., Devotional Group, Absent Healing MISS STEAD

When in Town, Miss Stead is always at the Library on Thursdays.

"THE FELLOWSHIP OF THE SPIRIT"

PROCLAIMS

Revelation from ... }
 Inspiration by ... } "THE SPIRIT."
 Communion with... }

MEETINGS at 15 HYDE PARK STREET, W.2.

Sunday, Mar. 3rd, 7 p.m. Public Meeting followed by Members' Communion circle ... WALTER LONG.

Tuesday, 3 p.m. Open Circle for Psychic Development.

Wednesday, 8 p.m. Circle for Remembrance of our Eternal Life ... MISS ROBINSON.

Thursday, 8 p.m. Practical Psychology WALTER LONG.

Spiritual Healing, Mental and Material, by appointment

Secretary—Miss B. M. F. ROBINSON,
 15 Hyde Park St., W.2.

Telephone—Paddington 8952.

THE TEMPLE OF LIGHT

58, Southwark Bridge Road, S.E.1.

Christian Spiritualist Services, Sundays at 7; Thursdays at 8. Address and Clairvoyance: Anthems by the Temple Choir. Development Circles. Private Interviews. Meetings, etc., daily. Read the "Wonderful Story of The Temple of Light", post free, 1s. 6d. "Temple Gazette," 3d.

Marylebone Spiritualist Association, Ltd.,

PUBLIC WORSHIP, SUNDAYS AT 6.30.
AEOLIAN HALL, NEW BOND STREET, W.

Sunday, March 3rd, at 6.30.

Address MR. T. GRCOM
 Clairvoyance MRS. A. ROBERTS
 Silver collection on entering.

AT HEADQUARTERS. TELEPHONE MUSEUM 6007
 4, Tavistock Square, W.C.1.

MEETINGS.

Monday, March 4th, at 8 MRS. NORDICA
 Tuesday, March 5th, at 7.30 MR. E. SPENCER
 Thursday, March 7th, at 7.30 MR. G. BOTHAM

GROUP SEANCES.

Monday, March 4th, at 7.30 MISS THOMAS
 Wednesday, March 6th, at 3 MRS. JOHNSON

PUBLIC LECTURE.

Saturday, March 9th, at 8 p.m. MR. G. PRIOR
 1st of three Lectures on Spiritualism and Modern Thought—"The Evidence"

Classes for Psychic Unfoldment and Training.

Monday at 7.30 p.m. MRS. S. D. KENT
 Wednesday at 7.30 p.m. MRS. KINGSLEY
 Thursday at 7.30 MRS. ROBERTS
 Friday at 7.30 MRS. KINGSTONE

SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.
 Tuesdays, at 7.30 MRS. HENDERSON
 Fridays, at 6.30 MRS. HENDERSON

PRIVATE SITTINGS.

Daily MRS. ESTELLE ROBERTS, MRS. A. JOHNSON
 Mondays and Fridays MRS. CANNOCK
 Tuesdays MR. GLOVER BOTHAM
 Wednesdays MRS. BARKEL

LIBRARY.

Open daily, 11 to 7 (except Saturdays).

An invitation to become a member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members Secretary, will be pleased to enrol Associates and to receive applications of intending members. Subscriptions: Members 10s., Associates 1s. 6d., yearly. All correspondence to the Hon. Secretary, Mr. F. W. Hawken.

WIMBLEDON SPIRITUALIST CHURCH.

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, March 3rd, 11 a.m., Holy Communion MR. R. A. BUSH
 An invitation is given to all who love the Lord Jesus.

Sunday, March 3rd, 6.30 p.m. MR. RICHARD A. BUSH
 "Spiritism and Spiritualism." Address, Spirit-visions, and messages.

Wednesday, March 6th, 7.30 p.m. MRS. EDITH CLEMENTS
 Address, Spirit-descriptions and messages.

No admittance during prayer, address or phenomena.

Healing—no charge: Mondays and Thursdays, 10 a.m. to 8 p.m.
Tuesdays, 10 p.m. to 5 p.m. Wednesdays, 3 p.m. to 5.30 p.m.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, MARCH 3rd.

11 a.m.—*Speaker*, Mr. P. Scholey.

6.30 p.m.—*Speaker*, Mrs. de Crespigny.

Clairvoyante: Miss L. Thomas.

March 10th, 11 a.m., Mr. Ernest Meads.

6.30 p.m., Dr. Quetta Woodbridge.

Clairvoyante: Mrs. Johnson.

A Spiritual Healing Service is included.

Silver Collection on entering in the evening.

Private Sittings with Mediums can be booked in ADVANCE.

Healing Circles are held Mondays and Thursdays at 7 p.m. Application to be made to the Hon. Sec., 63, Weymouth Street, W.1.
 Tele. Mayfair 6814.

Psychic Unfoldment.

PSYCHOSENSICS:

The Home Training Correspondence Course with a world-wide reputation.

Special Text Books by F. BRITAIN.

Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 1d. stamp for postage.

Secretary: Psychosensic Training Institute, 28, St. Stephen's Road London, W.2.

South African Representative: Mr. L. Charlston Goch,
 P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.
 "Symbols and their Interpretation", by F. BRITAIN. Price 1/6
 Postage 2d. extra, or order from your bookseller.

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

16 Queensberry Place,
South Kensington,
London—S.W. 7.

Telephone: KENS. 3758.

Rlys.: District, Metropolitan.

Tube: Piccadilly & Brompton.

Buses: 14, 30, 49, 74, 96.

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of January.

ADVANTAGES OF MEMBERSHIP. Use of Circulating and Reference Libraries (3 books at a time). Free admission to ordinary lectures. Reduced fees for psychic experiments. Use of comfortable premises, opportunity of meeting those interested in Spiritualism and allied subjects.

NOTE: Membership does not commit any person to the acceptance of Spiritualism, and is open to inquirers into the subject.

HOURS. The Library and offices are open daily from 10 to 6, except on Saturdays when they close at 1 p. m. The Library remains open until 8 p. m. on alternate Thursdays—the days of the General Lectures.

A CLASSIFIED BIBLIOGRAPHY of Spiritualism and Psychic Research at 1½d. post free is a useful guide to the selection of books.

SPRING SESSION.

FREE PUBLIC LECTURES. Tuesdays at 8 p. m.

Third Series, by MR. STANLEY DE BRATH, M.I.C.E., on "Foreign Spiritualist Theories".
Mar. 5th, EUGENE OSTY.

GENERAL LECTURE, Thursday, March 7th, 8 p. m.

MISS MARGARET OTTLEY on "The Scripts of Cleophas—reviewed as a Psychological Problem".
Chair: MRS. CH. DE CRESPIGNY.

DISCUSSION CLASSES. Alternate Wednesdays at 3.15 p. m.

Mar. 13th, MR. NOEL JAQUIN on "Spiritualism, the Church and the World".

TRANCE ADDRESSES. Alternate Wednesdays at 3.15 p. m.

March 6th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

CONVERSAZIONI, Wednesdays 4.30 to 5.30 p. m.

(To follow the 3.15 p. m. meeting.)

For the purpose of introduction among Spiritualists and friends.

INQUIRERS are invited to call or write. The Secretary, Miss Mercy Phillimore, attends daily except Saturday from 10 to 6 p. m., and until the end of the evening meetings, and is at all times prepared to meet inquirers. It is advisable that appointments be made to avoid possible loss of time.

DEMONSTRATIONS OF NORMAL MENTAL MEDIUMSHIP.

Tuesdays at 3.15 p. m.

Mar. 5th, MR. T. E. AUSTIN (Psychometry from flowers worn by audience).

PRIVATE SITTINGS for Personal Experiments can be arranged with the following mediums engaged at the L.S.A. and with other mediums approved by the Council:—

TRANCE SITTINGS: Mrs. J. W. Garrett, Mrs. Mason, Mrs. Nordica.

CLAIRVOYANCE, PSYCHOMETRY, ETC.: Mr. T. E. Austin.

FOR HEALING TREATMENT: Mrs. E. A. Cannock.

DEFENCE FUND.—The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund. Many of these generous donors are non-members, and others are complete strangers, some of whom live in far-off countries. The total amount received to date is £780 12s 8d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Canton's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

All donations should be sent to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

BOOKS FOR SALE.

Ouija and Planchette Combinations at 7/6; Trumpets for direct voice phenomena, 7/10; Crystals, from 13/-.

- Objections to Spiritualism Answered.**—By H. A. Dallas. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers. Post free, 1/.
- Spirit Teachings.**—Memorial Edition, being some of the original teachings by Automatic Writing through the hand of the Reverend W. Stainton Moses (M.A. Oxon) in which are recorded messages from the Medium's Controls and Answers to Questions. A short Biography by Charlton T. Speer is included. Price 6/6 post free.
- Stainton Moses: More Spirit Teachings.**—Post free, 1/8.
- Why We Survive.**—By H. Ernest Hunt. Post free, 2/8.
- True Ghost Stories.**—By Cheiro. This book contains sixteen authentic ghost stories, including the famous British Museum Case, and messages from Nurse Cavell. Post free, 2/8.
- Telepathy and Spirit Communication.**—By L. M. Bazett. With Foreword by Sir Frank Benson. Post free, 2/8.
- Raymond Revised.**—By Sir Oliver Lodge. Post free, 6/6.
- The Great Problem and the Evidence of Its Solution.**—By George Lindsay Johnson, M.A., M.D., F.R.C.S., with a Foreword by Sir Arthur Conan Doyle. Post free, 18/6.
- Nurseries of Heaven.**—By H. A. Dallas and Rev. Geo. Vale Owen. Post free, 2/8.
- Why I Believe in Personal Immortality.**—By Sir Oliver Lodge. Post free, 5/4.
- The Priesthood of the Laity.**—By Rev. G. Vale Owen. It is felt that this little book will meet a widespread need among Spiritualists and the Laity in general. Post free, 1/8.
- Science and Human Progress.**—By Sir Oliver Lodge, F.R.S. Six Lectures now reprinted in book form. Post free, 4/8.
- Researches into the Phenomena of Spiritualism.**—By Sir William Crookes, F.R.S. Post free, 3/9.
- More Things in Heaven and Earth.**—By Robert Blatchford. This book is a temperate answer to the usual arguments against Spiritualism. The author, a life-long materialist, explains why, through personal experience and the careful study of the experiences of others, he came to abandon his materialist belief and to accept the theory of human survival after death. He analyses closely the evidence with which he was personally confronted, and leaves his readers to draw their own conclusions. Post free, 3/8.
- The Language of the Spirit.**—By Elizabeth Stewart. Post free, 5/8.
- Spiritualism, Its Ideas and Ideals.** By David Gow. Post free, 1/2.
- I Heard a Voice.**—By A King's Counsel. Post free, 4/10.
- On the Threshold of the Unseen.**—By Sir William F. Barrett, F.R.S. An examination of the phenomena of Spiritualism and of the evidence for Survival After Death. Post free, 8/.
- Bear Witness.**—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/8.
- Man's Survival After Death.**—By Rev. C. L. Tweedale. 3rd Ed. 536 large pages. A Standard work of Profound Interest. Post free, 11/.
- Scripts of Cleophas.**—Through the hand of Geraldine D. Cummins, being a series of automatic scripts, purporting to be communicated by Cleophas, a convert of the first century. Post free, 13/.
- The Bridge, A Case for Survival.**—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.
- The "Either-or" of Spiritualism.**—By Mrs. St. Clair Stobart. Post free, 8/.
- Healing Through Spirit Agency.**—By the Great Persian Physician, Abduhl Latif. And information concerning The Life Hereafter. Of the deepest interest to all enquirers and Students of Psychic Phenomena. Written and compiled by R. H. Saunders. Post free, 3/8.
- The Return of George R. Sims.**—By A Friend of His. In collaboration with R. H. Saunders. This book is a record of Mr. George R. Sims's experiences in Two Worlds. Post free, 2/8.
- Life Beyond Death, With Evidence.**—By Rev. Chas. Drayton Thomas. Post free, 21/6.
- The Facts of Psychic Science and Philosophy.**—By A. Campbell Holmes. An encyclopaedic work of great value, containing references to all phases of psychic phenomena, with exhaustive bibliographies. Post free, 25/6.
- Your Infinite Possibilities.**—By Margaret V. Underhill. This book of Miss Underhill's is perhaps the most interesting yet published. It is a series of messages purporting to be given by the late Prof. James. Post free, 6/4.
- A Handful of Dreams.**—By E. Hall Hains. A book of seventy-nine poems. Post free, 5/3.
- Critics of the Christ Answered by Spiritualism.**—By I. Warner Staples, F.R.S., with Foreword by Rev. Geo. Vale Owen. Post free, 4/9.
- The Hand and Disease.**—By Noel Jaquin—Author of "Scientific Palmistry." Post free, 5/4.
- My Travels in the Spirit World.**—By Caroline D. Larson. Post free, 5/3.
- Body, Soul, and Spirit.**—By Rev. Geo. Vale Owen. Post free, 1/8.
- An Open Door.**—By a Member of a Small Circle. Post free, 1/8.
- Miracles in Modern Life.**—By Rev. John Lamond, D.D. Post free, 3/9.
- Book of Numbers.**—By Cheiro. Post free, 5/6.
- Letters from the Other Side.**—With a foreword by Rev. W. F. Cobb, D.D. Post free, 2/8.
- The Mystery of Ourselves.**—By Staveley Bulford. Post free, 3/9.
- My Religion.**—By Ten well-known Authors, including Sir Arthur Conan Doyle, Arnold Bennett, E. Phillips Oppenheim, and "The Unknown Man". Post free, 2/2.
- Psychical Science and Religious Belief.**—By J. Arthur Hill. Post free, 5/4.
- Human Personality and its Survival of Bodily Death.**—By F. W. H. Myers. Post free, 8/; also 3/10 edition.
- The Blue Island.**—Experiences of a New Arrival Beyond the Veil.—Communicated by W. T. Stead. Post free, 3/9.
- General Survey of Psychic Phenomena.**—By Helen C. Lambert, Foreword by Stanley De Brath. Post free, 11/.
- The Seekers.**—Talks by "Dr. Lascelles", Edited by Rosa M. Barrett, post free, 6/6.
- Where Are The Dead?**—By twenty-two contributors, including Sir Oliver Lodge, Arnold Bennett, Rev. H. R. L. Sheppard, Hugh Walpole, Robert Blatchford, and others.—Reprint in book form of articles from "The Daily News", post free, 3/9.
- The Morrow of Death.**—By "Amicus". Second Edition. Post free, 2/2.
- My Letters from Heaven.**—By Winifred Graham. Post free, 4/9.
- More Letters from Heaven.**—By Winifred Graham. A continuation of "My Letters from Heaven". Post free, 4/9.
- Clairvoyance and Materialisation.**—By Dr. Gustav Geley. Translated from the French by Stanley De Brath, M.I.C.E. With many plates and illustrations. Originally published at 30/.
- Self Training.**—By H. Ernest Hunt. Instructions for self-development and the training of the Sub-Conscious mind. Post free, 4/9.
- After Death, Letters from Julia.**—Through the hand of W. T. Stead. Post free, 2/8.
- First Study in Practical Colour Psychology.**—By the Rev. William Heald. Post free, 2/2.

SEND REMITTANCE, WITH ORDER, TO THE ABOVE ADDRESS